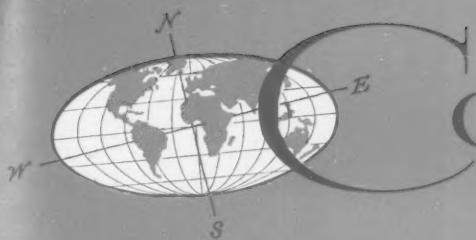


DECEMBER 1961



Concern

Official Magazine, United Presbyterian Women

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The Story that Never Grows Old



Concern



December 1961 • Volume 3 Number 12

Official magazine, United Presbyterian Women.
Successor to *Outreach* and *Missionary Horizons*.

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MARY B. REINMUTH *Editor*

JOYCE H. CLARKE *Assistant Editor*



The Story That Never Grows Old

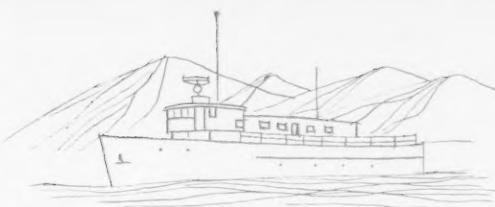
The moving photograph on the cover with its traditional biblical quality has a message both timely and timeless this Christmas 1961. It pictures a group of Old Believers, refugees from Communist China resettled in Brazil by the World Council of Churches.

At the time of the Russian Revolution the Old Believers fled their homes in Siberia to find sanctuary in Manchuria. Then the introduction of Communism to China again spurred them on to make a new search for freedom. During the Spring of 1958 a colony of 550 Old Believers from China were established by the World Council of Churches on land which it had bought for them at Santa Cruz, in South Central Brazil. By February 1960 they had become self supporting, primarily by doubling their rice crop—their main source of cash income. A second colony of Old Believers at Pan Furado will soon have nearly 700 settlers. Last year 90 pioneers were sent out to make a new beginning and since January 424 have left to join the others. Half the cost is met by a grant from the United Nations High Commissioner for Refugees; the balance is shared by two WCC agencies—Church World Service in the United States and the British Council of Churches. The Old Believers' fares are covered by loans from the Inter-governmental Committee for European Migration. A visitor from the WCC in Geneva says that the most impressive thing about these colonists is the high standard of their culture and their gratitude at having been given a start to a new life. Under the bright skies of Brazil these bearded strangers, with their wives and children, have found a new sense of liberation.

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M.B.R.



Christmas on the Anna Jackman

by
Erdine
Louise Nelson

Mrs. Richard V. Nelson is the wife of the former missionary navigator of the Anna Jackman. The Nelsons are presently residing in Sitka, Alaska.

CHRISTMAS on the trim white Church boat, the *Anna Jackman*, is apt to last the whole December trip of three weeks. Each month's itineration takes the "AJ" into a number of places, varying from the homes of one or two people to larger logging camps where approximately thirty-five families live.

At the first stop the Christmas tree is chosen from the many evergreens that grow in abundance here in Southeastern Alaska. Each year it is difficult to decide which type of tree to cut. A jack-pine lasts the longest, a spruce is such a perfect Christmas tree shape, and a blue spruce makes a beautiful tree, but trimming it is most uncom-



fortable because the needles are so sharp and strong. Because the tree must last the three weeks it is put in a bucket of water with rocks to hold it straight. Before trimmings go on, the tree must be thoroughly secured by wire so that it cannot tip in any direction no matter how far over the boat rolls or how high it bounces. Of course only unbreakable ornaments can be used since there are bound to be a few bounced off when the *Anna Jackman* passes through rough waters. Christmas lights can only be used when the "110" generator is on or when the boat is hooked up to "shore power"—electricity from a city or logging camp power plant, since the regular lights on the boat operate from "32" volt current.

A few extra Christmas greens go into an arrangement on the piano to be used with the beautiful cross and candlesticks during the worship services.

In each place visited by the boat we will have a Christmas service, with a time for carol singing, visiting, and refreshments—coffee or fruit punch and decorated Christmas-shaped cookies afterwards.

Earlier in the day we will have had a "Sunday School" for the children, and it's "Sunday School" no matter what day of the week it may be. People are visited in their homes before the services are held on the boat.

The smell of baking cookies fills the air for several days, with extras going into the freezer for the future. Along with baking cookies we prepare the handwork that will fit into the Sunday School Christmas lesson. Really, doesn't this sound like pre-Christmas preparation in your own homes? All the boat crew is made welcome at the logging camps' Christmas parties when our schedule brings us in at the right time. One Christmas the minister was called upon to play Santa Claus at the camp program.

Somehow Christmas that consists of a true worshiping of Jesus Christ is much the same in the isolated places in Alaska as in the cities in our other States. Here, of course, we do not have elaborately decorated department store windows and the frantic, pressing crowds of shoppers. Most of our shopping has been done through mail order catalogs. The important things of Christmas are still here, the joy of Christ's coming, the sharing of love with one another, the singing of carols.



by Clare Abel Schreiber

Mrs. William I. Schreiber, whose husband is chairman of the department of German at the College of Wooster, Ohio, is the mother of four sons. She is a free-lance writer who states her primary interest to be the development of children in a normal, healthy manner within the Christian framework.

HAVE YOU visited a children's book department recently? Were you baffled and surprised by the array of bright jackets, the extent of subjects, shapes, covers? If you were searching for a useful religious book to give a small child were you confused by the titles in almost endless stacks vying for your attention, and also for your pocketbook? Take heart, then, because even professionals in publishing and in children's literature admit the field is crowded and competitive. It is not easy to buy a book of merit by an author who writes with serious religious purpose, rather than the one who writes mainly for profit and turns out a shoddy, shabby product under the cloak of a noble theme.

Time was when the Bible, a McGuffey Reader, a book of Hans Christian Andersen or the Brothers Grimm fairy tales, and a thick volume of Bible stories comprised the family book-shelf. The Bible stories, complete, dramatically illustrated, covered Old and New Testament with thoroughness and vigor, if not with discrimination or distinction. This was the children's source of Bible information, and perhaps it sufficed for another time, another age. The stories went from Adam and Eve, to Noah, to New Testament parables and the life of Jesus as one continuous story. Very young children, hearing the recital of these events, may or may not have been entertained.

True, they learned the formal names of Bible characters and places. They may have sensed the reverence and love for the Scriptures imparted by a busy mother or grandmother who took time out to read the stories to them.

Today, religious books for children serve quite a different purpose. We are trying to make faith come alive for a child, to give him a starting point in his life where the great truths of the Bible have meaning for him in his daily living and his association with others. Books which foster this idea, placing religious truths in context with a child's own world become a valuable part of his education. A wide selection is available to parents because many men and women are trying to find the best way to present the Christian ideal to young children.

NOT JUST

Some books allow the Bible texts to speak for themselves, with a gifted artist portraying the characters of long ago in a distinctive, appealing medium, eagerly studied by young readers. Such books include Westminster Press publications like *The Lord Will Love Thee* and *And It Was So*, both written by Sara Klein Clarke and illustrated by Tasha Tudor. These are examples of authentic, dramatic stories for even the youngest child, combining correct Bible truths and fine art.

Readers are doubtless familiar also with another series, *Tell Me About God*, *Tell Me About the Bible*, *Tell Me About Jesus*, all written by Mary Alice Jones and published by Rand-McNally & Company. These books were written with a basic premise in mind, that children understand a great idea or truth, if placed in the framework of their own lives, their homes or yards and gardens, their association with friends, helpers, doctors, the minister, the mailman.

In choosing a book it may be helpful to recall basic scripture verses used in the Christian Faith and Life Curriculum for certain age groups. Readers may be surprised to find that only five are listed in the pre-kindergarten group. In the kindergarten age this number jumps to twenty-five, and in primary the list multiplies ever so rapidly. For our purpose it is important only to know that this is not a haphazard selection of

verses, but a carefully planned structure, with ideas added to ideas as the young child seems ready to absorb them. It could be called "Bible readiness" rather than "reading readiness," the phrase prevalent in modern education jargon today. Some children understand and need more complex ideas to satisfy and nourish their curiosity about God, the world, man's place in it. Others need less information, simpler ideas to help them separate fact from fancy, to begin to answer the important question, "Who am I, and why am I here?" A book with logical text, illustrations which please rather than frighten and repel, helps a child grow in his religious thinking rather than placating or amusing him for a brief "story" time.

It is important to realize that the young child

day Review's feature Books for Young People, says: "The brief years of childhood hold the beginnings of wonder, curiosity, the discovery of the world, the discovery of words. This time will not come again."¹ To choose the right book for a child takes time and patience. Is it asking too much to urge the same care we give the selection of an item of clothing or a piece of practical play equipment? The effects of the latter are readily observed, it is true. The immediate effect of a good book at the correct age of a child may be nebulous but may show itself in mature years by a wise decision, a creative pattern of living, a responsible, dedicated mind.

¹*Saturday Review*, July 22, 1961, page 35.

A N Y B O O K . . .

cannot separate the graphic Old Testament story from other graphic media, the horror story on TV, the comic strip character, or movie hero. Therefore it is unwise to crowd his fact-cluttered little head with stories about Jonah and the whale, Daniel in the den. Rather read him a book like *God Cares for Me*, or *God Gave Us Seasons*, by Caroline Wolcott (Abingdon Press) in which the concept of God and His care is placed in the child's own background. A book like this does not oversimplify or mystify. It does help the child begin the long thought process he will need to develop into a creative, practicing Christian.

Children also understand the Christmas Story with its emphasis on the family of Jesus and the times he lived in. *Jesus, the Little New Baby*, by Mary Edna Lloyd (Abingdon Press), illustrated by Grace Paull; *A Little Child*, by Jesse and Elizabeth Orton Jones (Viking Press), illustrated in clear, bright colors, help a child build a mental picture of Jesus. Books like *A Friend is Someone Who Likes You*, by Joan Anglund (Harcourt, Brace, World, Inc.); *A Gallery of Children*, by Marion King (J. B. Lippincott) and *Animal Babies*, by Arthur Gregor and illustrated by Ylla (Harper and Brothers) depict family and animal life, teaching their own lessons of faithfulness, patience, courage, honor.

Alice Dalglish, distinguished editor of *Satur-*

B U T T H E S E



Memory Scripture in the **Christian Faith and Life Curriculum**

Samples: Pre-kindergarten—**Be kind to one another** (Eph. 4:32 RSV)

Kindergarten—**Stand still, think of the wonders of God** (Job 37:14 Moffatt)

Primary—**Make a joyful noise to the Lord, all the lands . . .** (Ps. 100 RSV)

SUGGESTED BOOK TITLES

My Bible Book, by Janie Walker, published by Rand-McNally and Co.

Jesus Goes to School—by Carrie Lou Goddard, Abingdon Press

Love is a Special Way of Feeling, by Joan Anglund. Harcourt, Brace, World, Inc.

Pia's Journey in the Holy Land, by Sven and Pia Gillsater. Harcourt, Brace, World, Inc.

Small Rain, Jesse Orton Jones. Viking Press

His Name is Jesus, by Sara G. Klein. Westminster Press

Songs for Early Childhood, by W. Lawrence Curry. Westminster Press

TITLES IN TEXT OF ARTICLE

Keep for Permanent Reference:

The Lord Will Love Thee, by Sara Klein Clarke, illustrated by Tasha Tudor. Westminster Press

And It Was So, by Sara Klein Clarke, illustrated by Tasha Tudor. Westminster Press

Tell Me About God, by Mary Alice Jones. Rand-McNally & Co.

Tell Me About Jesus, by Mary Alice Jones. Rand-McNally & Co.

Tell Me About the Bible, by Mary Alice Jones. Rand-McNally & Co.

God Cares for Me, by Caroline Wolcott. Abingdon Press

God Gave Us Seasons, by Caroline Wolcott. Abingdon Press

Jesus, the Little New Baby, by Mary Edna Lloyd, illustrations by Grace Paull. Abingdon Press

A Little Child, by Jesse and Elizabeth Orton Jones. Viking Press

A Friend Is Someone Who Likes You, Joan Anglund. Harcourt, Brace, World, Inc.

A Gallery of Children, by Marian King. J. B. Lippincott

Animal Babies, by Arthur Gregor, illustrated by Ylla. Harper and Brothers

Friends Around the World, by Helen Doss, illustrated by Audrie L. Knapp. Abingdon Press

Homes Around the World, by Kathryn Jackson; teaching suggestions by Alda Raulin, published by Silver Burdett Co.

Pets Around the World, by Kathryn Jackson; teaching suggestions by Alda Raulin, published by Silver Burdett Co.

NEW—FOR THIS CHRISTMAS

The Time of the Lamb, by Leonard Wibberley. Ives Washburn, Inc. 2.50

There is quiet and thoughtful beauty in this little Christmas book, which tells of a shepherd boy who is frightened and awed by the immensity of his lonely surroundings. He can look to no one for comfort. But Christmas day and the Christmas story bring a change in his life. The message behind this change belongs to us all and you will enjoy the opportunity to pass it along to your friends with this little gift book. Order from your bookseller.

J.H.C.

the bookmark

Delinquency: Sickness or Sin? by Richard V. McCann. 179 pages. Cloth 3.00.

Some five years ago Richard V. McCann undertook a research study on the nature, causes, and prevention of juvenile delinquency. The project was jointly sponsored by the Harvard Divinity School and Andover Newton Theological Seminary. The findings of this study are still valid today and are most interestingly presented under the title: *Delinquency: Sickness or Sin?*

The book opens with a day in court. The author in the role of a visitor hears six cases involving teen-age offenders who are brought before the judge. The second chapter follows in detail the efforts of the author and others to bring help to one boy and his mother. The failures as well as the modest successes that attend these efforts are honestly portrayed.

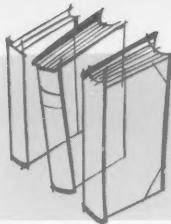
Succeeding chapters deal in detail with such factors as the psychological aspects of delinquency, the distorted self-image of the delinquent, the social sickness that underlies most delinquency, and the preventive measures that can be taken by churches and other institutions who desire to help troubled youth.

The book presents a positive approach to preventive action, making it clear that there is much that the average individual can do in offering love, security, acceptance, and understanding to youth who are, or soon may be, in trouble.

Life Together, by Dietrich Bonhoeffer, 122 pages. Cloth 2.00.

To many of us, life seems to crowd in leaving little time for the thoughtful, quiet periods of meditation we long to experience.

In *Life Together*, the reader is exposed to the deep meaning of Christian fellowship in a truly Christian community as known by the author. He explains how we can live together in unity of spirit as well as in physical presence with other Christians. Showing us our need of one another.



*Reviewing books on the Recommended Reading
List this month are Mrs. William F. Pinkerton,
Mrs. Robert D. Elly, Mrs. Virgil Cosby, and
Mrs. Thomas E. Wilson.*

other, he clarifies the goals of all Christian communities and explains how we become thankful recipients in the Christian community.

In the chapter "The Day With Others" new insights into the meaning of the elements of common devotions are discovered, and we find daily worship taking greater importance in our family life.

Bonhoeffer helps us through solitude and silence, meditation, prayer and intercession, to feel the strength of the "Word of God" which is addressed to the individual in fellowship. From here we move to ministry and find the kinds of service that govern the Christian community.

The final chapter confronts us with confession, and gives us a new conception of the meaning of communion. Here we see the life of Christians together under the Word reaching its perfection in the Sacrament.

God's Colony in Man's World, by George W. Weber. 137 pages. 2.75.

Out of his rich experience as minister in the East Harlem Protestant Parish of New York since its beginning in 1948, George W. Weber presents a book that is extremely practical. It speaks to every Christian who desires a better understanding of the nature and mission of the Church.

The experience of the Parish is drawn upon only in the hope that it might illuminate the task of every Protestant Church that is seeking to understand its mission.

Mr. Weber describes what he believes the Church must be to man today—"a colony that exists to witness, to serve its fellowmen, and to proclaim the gospel." He gives specific suggestions of new patterns for the Church, but he deals more with the urgency for every church to search for her own new patterns to meet the pressing need.

Speaking of the "need for new wineskins" he

also vividly portrays the predicament of churches. With all their vitality and energy, they still fail to devote themselves to the crucial tasks God has set before them.

This incisive book challenges us to new depth thinking of our task as a colonist called by God to serve as his witness in the world—a colonist who sees with eyes of faith the ultimate need of his brothers and with patience and much prayer awaits the moment when he may witness to the gospel.

Africa Today—And Tomorrow, John Hatch. Praeger. 289 pp. Cloth 4.00, paper 1.75.

This book is a comprehensive outline of basic facts about Africa and its people. The author weaves a historical design beginning with early African civilizations and connecting every subsequent event of consequence which has contributed to the recent changes in Africa. Some facts which have been given little attention before are shown by Mr. Hatch to be significant in Africa's development.

The colorful figures who became the architects of the New African freedom stand out in clear relief. There is a sense of watching from the sidelines as these men increase in political stature and assume leadership of their people.

One recognizes throughout the book a healthy respect for the African as a person, and a tremendous faith in his capacity to work out his destiny if given favorable circumstances.

It is the kind of book which cannot be read with detachment. You find yourself caught up in the drama of Africa's history, feeling a responsibility of her future. If you want to know the Big Continent and its people, this is your book.

*Order your copies of these books from your
nearest Presbyterian Distribution Service or
Westminster Book Store. Addresses on page 29.*



Stanley Wick suggests to the president of the alumni association how graduates can help secure qualified students for the Institute.



Before the weekly trip to market Betty Wick checks over the shopping list with the Institute cook.

Introducing Stanley and Betty Wick of Guatemala

AT THE QUICHE BIBLE INSTITUTE, a union institution sponsored jointly by the Primitive Methodist and United Presbyterian Churches in Guatemala, Betty and Stanley Wick are well known. As fraternal workers they serve in various capacities there.

Stanley Wick, director of the Institute since 1951, arranges for classes and teachers, and coordinates the activities for the school. As leader of the Institute choir he plans the radio broadcasts and public services in which the choir participates. In addition he teaches four classes and arranges the weekend evangelistic ministry of the students.

The purpose of the Institute is to train lay leaders for the Church, but because of a shortage of pastors and teachers, many of the graduates have taken places of responsibility in the preaching and teaching ministry of the Church.

Currently Mrs. Wick is in charge of the work program for girl students; she also teaches two classes daily. The work program includes the preparation of meals; the supervision of the laundry for which a wooden wash-machine made by the students in their carpentry class is used; the preparation of a whole grain cereal, whole wheat flour, and corn meal; and the canning industry of the school which processes peaches, apples, plums, sauerkraut, tomatoes, string beans, and other vegetables. The proceeds from the sale of these canned goods help to pay the cost of operating the school. Other sources of income are

the sale of milk, eggs, wool, and blankets. The students pay only a fraction of the cost of their education.

Through the CARE organization, the Institute recently received three sewing machines which are now being used to teach tailoring to the boys and sewing to the girls. Betty Wick worked with the Indian teachers of sewing and tailoring to arrange for these classes. In cooperation with the Indian teachers she also helped to prepare a health book on the care of small children—a guide used experimentally on her own six children.

For the past two years the Institute has sponsored and produced many of the programs being broadcast on three different radio stations. Betty Wick takes her turn doing solo work on these radio programs.

Two years ago an Indian presbytery called the Maya-Quiché Presbytery was formed. Stanley Wick serves as moderator of this presbytery and is ad interim pastor of one of the churches until some young Indian can be ordained to the ministry.

Both Stan and Betty Wick know the joy and satisfaction of meeting a challenge—the challenge of helping to develop a national Church by way of training the young people who will be that Church.

PHOTO CREDITS: Joseph M. Elkins, 32; Mary B. Reinmuth, 30; H. Armstrong Roberts, 4; Unations, 20, 21; World Council of Churches, Cover.



Christmas in the land at the Eastward

by William J. Burger, Jr.

The Rev. Mr. Burger is director of the Mission at the Eastward, which ministers to unchurched people and isolated communities in eastern New England.

HOW DOES ONE tell the story of Christmas in a depressed rural area? What is the story of Christmas in the Mission at the Eastward, our Church's mission in the state of Maine? It is a picture of many scenes.

Vividly it is the memory of a church filled with 250 people for a service of worship, a candle-light service because there was no other light, with anthems and carols by choir and people, and the memory that one year before there was no candle burning and no carol sung in any church in that town. This was the first church-centered Christmas in that town in decades, brought about by the coming of a new young minister. Now Christmas is a series of parties held for the boys and girls of the Sunday Schools of the mission at which presents are distributed to all—presents from the women and children in interested churches in other parts of the country. In many cases these are the finest gifts boys and girls here receive at Christmas time.

Christmas is also the high school young people meeting at the home of their pastor for several afternoons, sorting the gifts, determining just what will be most enjoyed by each child and wrapping the packages for the tree. Christmas is also the elder cutting the Christmas tree in his own woodlot and setting it up in the church, and the group decorating it for the party. Christmas is the call which came to a member of the staff of the Mission at the Eastward on Christmas eve. It took him from his own comfortable home to a tar-papered shack where the mother had just been hospitalized and where he helped meet the family's need for food and fuel.

Too, Christmas was a visit from another member of the Mission staff to the hospital with gifts, not just for this Jewish mother but gifts for her to give to her children and her husband when

they visited her. This was made possible because the Church cared and had provided. It also was her tears as she replied, "For the first time in my life, I know that God loves me."

These are but incidents and at Christmas they seem to crowd in from all sides. Christmas in the Mission at the Eastward is the work of a staff of five ministers, serving with loyal sessions and people in ten churches that have come into this fellowship. They serve communities in which the churches that had been there had either died, or needed vision and a new purpose in life. It is a ministry carried on in fifteen to twenty towns, with church services, Sunday Schools, youth groups, adult groups, and the whole service of the church, including the ministry to every home. But these are things that happen in every church.

The differences in this mission are hard to state. Placed against the background of one of the economically poorer states of the nation we have a vital concern of dynamic young churches, striving together to minister in the name of Christ and to bring his gospel to all aspects of the lives of people. The staff works as a unit, and the mission council backs and guides their work, not just to hold their own but to push ahead in an ever-broadening circle of influence.

The growth of this ministry can be shown statistically when we state that three of the ten churches have entered the mission in the past year, the oldest having been organized twelve years ago. And, coming from these humble beginnings these people will this year contribute \$45,000 toward the work of their churches, so that today two-thirds of the support comes from the fields.

When I asked one of our young people just what is the Mission, he replied, "It is people with a vision of serving God by working together."

Christmas Greetings



Rena Mussaad
EGYPT:

Greetings in His Holy Name, as we unitedly reach out to make him known to all including those who have grown indifferent to Him.



Yupa Oonyawongse
THAILAND:

"Christmas greeting." What's the meaning? It means something that comes through the Prince of Peace, the new born King, who grants you His peace.



Minnie Lee
FORMOSA:

Blessed Christmas, dear friends. May these words express to you warm Christian love and fellowship, also Christmas greetings from all Presbyterian Women in Formosa.



Elizabeth Karorsa
ETHIOPIA:

May the Babe of Bethlehem, the Prince of Peace, of whose peace there shall be no end, rule your hearts and minds this Christmas time.



Ellen A. Sandimanie
LIBERIA:

I greet you this Christmastide as we all commemorate the birth of our Lord Jesus Christ who came to bring peace and goodwill to men.

Esther de Contreras
CHILE:

May the song of "Peace and Good Will" heard in Bethlehem 2000 years ago, resound again in the hearts of each one of you this Christmas.

Belen Villanueva
PHILIPPINES:

Merry Christmas and Happy New Year to all United Presbyterian Women—whose friendliness, love, and concern for all people help make Christmas meaningful.

Nympha de Almeida
BRAZIL:

With an expression of love and gratitude in my heart I greet my dear North American sisters, wishing them a very happy Christmas.

Martha Ebutu Nko'o
CAMEROON:

Many thanks and greetings to my dearest friends, United Presbyterian Women. Bound together let us go on working for our Lord Jesus Christ.

Margaret Reid
NEW ZEALAND:

Christmas greetings to UPW—especially my new 1961 friends. May the joy and peace of the Incarnation—"God is with us"—fill your hearts.



FROM OUR OVERSEAS FRIENDS



Junko Takamizawa
JAPAN:

Dear American friends, may hope and cheer be in your heart this Christmas day and may His love be always near to guide you on life's way!



Sarojini Mane
INDIA:

Greetings—"In Bethlehem the streets were dim . . . but over Him God lit a star . . . Since darkness reigns again, Come, let our candle shine lest men forget."



Zaivaf Zakhary
SYRIA:

Merry Christmas from my home, a Bible land. May we in fellowship be channels of His Love, as disciples, servants, heralds, pilgrims, and stewards.



Eudora Ibiam
NIGERIA:

On behalf of the Presbyterian women in Nigeria I send you hearty greetings. May you be filled with gladness and inward peace this Christmas.



Esther de Mansilla
GUATEMALA:

This is giving season. To us, after Purdue, it surely has a new meaning. Giving what, to whom? May this be your happiest Christmas!

Irene Kovacs
YUGOSLAVIA:

The meaning of Christmas is greatly enriched by happy memories of my American trip and of the National Meeting at Purdue. Merry Christmas to all.

Huguette Morize
FRANCE:

Greetings to UPW seeking the Unity of the Church over oceans and curtains as I observed it last Christmas in Texas.

Raquel de Benavides
COLOMBIA:

It is a great pleasure to greet the Presbyterian women around the whole world. May God bless you and establish peace on earth.

Alice Wong
HONG KONG:

May God give a joy-filled Christmas to the many new friends who made my visit in the American Church so meaningful and happy.

Muryan Abednego
INDONESIA:

May Christmas remind us of that Light, the Light in our daily life; may it be the Salvation of the world in today's darkness.



RADIO EVANGELISM AND

Politically committed, Spiritually uncommitted

EXCERPTS from a speech made by Dr. Sigmund Aske, general director of the Lutheran World Federation broadcasting service, in September of 1960. At that time construction plans were well under way for the establishment of the "Voice of the Gospel" radio station in Ethiopia, with transmitter in Addis Ababa. One half of the program time has been assigned to the Near East Christian Council. United Presbyterian Women, through their 1961 Opportunity Giving, are making possible our Church's share in this broadcasting venture.

THE CENTRAL TASK of the Christian Church is communication. The proclamation of the Gospel belongs to the *esse* of the Church. Without missions the Church ceases to be a church and degenerates into some kind of social club or fraternal society.

This undeniable fact does not, however, automatically underwrite the use of radio as a means of evangelism. In fact, right now a number of learned theologians are engaged in a debate as to whether the Gospel *can* be preached over the radio. Radio does not provide the personal contact between the speaker and the audience. Some draw from this the conclusion that the Gospel cannot be communicated via a radio microphone.

The Christian Church, with the Great Commission on her shoulders and therefore regarding the world as her parish, simply must of necessity make use of radio. This is true in general. It is even more obvious in modern Africa.

Almost anywhere in Africa today you can pick up the Voice of Moscow or the Voice of Cairo. Shall we not also find a way to broadcast the Voice of the Gospel?

Africa is so vast and so heterogeneous and changing so rapidly that anyone who claims he knows Africa merely proves that he does not. The only way in which that great continent may be approached today is in a spirit of unselfish partnership. Africa is committed to freedom and independence. And the street leading to freedom and independence is a one-way street. People who ignore such freshly painted traffic signs will inevitably end up in a blind alley from which there is no honorable exit.

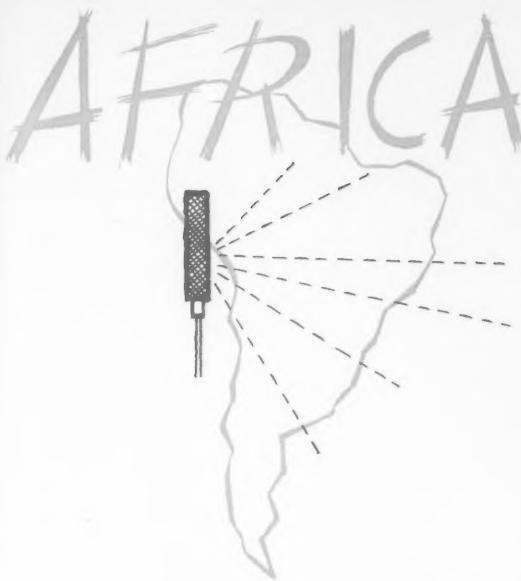
On the statue erected in honor of Kwame Nkruma in Accra, Ghana, we find written these striking words:

Seek first the Political Kingdom
and all things shall be added!

I read two things into this inscription. Not blasphemy, because I am sure no such thing was intended. But rather that politically an absolute commitment is expressed; also that these words are a testimony to the fact that many of the national leaders of Africa have been in contact with the Christian message even to the extent that a biblical formulation of a political slogan feels natural and proper. Unfortunately, it may perhaps also be said of many of these leaders that

The radio voices of Moscow or Cairo will not be the only ones to reach these people. The Opportunity Giving of UPW is helping to provide them with the Voice of the Gospel.





their religious conviction does not match their nationalistic zeal either in clarity or in fervor. Africa is a committed continent politically. Africa is uncommitted religiously.

Of the continent's 240 million people, 86 million are considered Mohammedan; 35 million, Christian; 75 million, associated with primitive religion. The rest—44 million—are labeled "no religion." If developments continue as hitherto (as they no doubt will, only more so!), the 35 million will—by the impact of technology and materialism—be forced into a religious no-man's land to join the other 44 million already there. This means that over the next few decades, roughly speaking, one-half of Africa's population will have to face a decision in life's most important question—the question of personal religion.

In a showdown battle for the soul and future of Africa, Islam, Communism, and Christianity are "fighting it out" in the towns and villages. Unless the old-fashioned pagans are reached with the Gospel of Jesus Christ, a new generation of modernized pagans will populate the continent. This is indeed a burning issue: How will it be possible for the Christian Church to reach the millions in Africa that must be reached?

One obvious answer is through radio. Since it has only recently invaded many parts of Africa,

the importance of radio is also correspondingly greater.

The number of radios in Africa is increasing at an incredible rate. In a certain area in Tanganyika the number of radios rose 400 per cent within three years. In one of the new nations in West Africa the government, in an effort to establish effective means of communication, has worked out plans to distribute free of charge one million receivers over a four-year period, beginning with 1960.

Until illiteracy has been overcome, radio provides just about the only, and certainly the most effective, means of reaching people who cannot read. (Television will be even more effective.)

The Africans seem to know how to put their radios in more strategic places than we Europeans. We put many of our radios in the privacy of the bedroom or the kitchen. In Africa you find the radios where the people are: in shops, on the street corners.

The ideal time to establish a radio station is while there are still only a few radios in the target areas, before the habits of potential listeners have been firmly established.

Radio knows no geographical or political boundaries. No passport formalities slow down the message. A short-wave radio broadcast goes around the world seven and a half times a second! No social inhibitions or race discriminations hinder house visitation. Quietly and gently the message enters behind closed doors and through tightly drawn curtains.

The official name of the station, Voice of the Gospel, indicates its basic purpose. A look at the map will convince you of the favorable geographical location of the station, particularly in respect to the largely closed areas of Islam occupation. From Dakar in the West you can draw a relatively uninterrupted line indicating the invasion of Islam from the North, across the Southern Sahara over to East Africa, where Christian Ethiopia lies like a bridgehead in Muslim territory. For both Africa and Asia, Ethiopia provides a most favorable spot for the station. . . .

I am convinced that the radio project has been entrusted to us by God at this strategic time. It is a challenge and a responsibility that we cannot shirk. The challenge must be taken up in genuine and deep humility.



Unoffendable CHRISTIANS

"Love . . . is not quick to take offence"

(*I Cor. 13:5. The New English Bible.*) Scripture: *I Corinthians 13:1-7*

HAVE YOU ever thought of how many problems of life arise from people living together? When we pick up the newspaper our first thought might well be that human beings have an almost infinite capacity for disagreeing and often for being disagreeable. It is labor versus management, democrat against republican, white opposed to Negro, and Russia and her satellites against the free world.

This is intensified in the smaller circles of interpersonal relationships: our families, those with whom we work, and even our churches. The intimate, elbow-rubbing relationships demand all of our patience and understanding.

Extensive harm is done each day by our ability to disagree. Often misunderstandings are magnified and personalized. Sharp words can embitter lives, destroy the most sacred of relationships, devastate homes, and belie our faith. For sheer misery-producing power, I suppose there is no equal to the human tongue.

I don't believe that too much can be said for the guarded tongue or the thoughtful act. In a world so filled with hate and mistrust, we betray our Master when we either carelessly or deliberately injure another's feelings or reputation. But here I am making an appeal on the other side of the question. We are told not only that love is kind and thoughtful but it is not quick to take offense. I am making a plea for "unoffendable" Christians. We must cease wearing our feelings on our sleeves where we are always getting them hurt. For I am convinced that more people are offended than seek to offend. We let our pride be

dented by those who have no malice toward us and who are seeking the same goals that we are. We must learn a quality of devotion to Christ that "pours contempt on all our pride."

I wonder how many friendships have been broken by a misinterpreted remark.

I wonder how many people are outside of the Church this day because they have unintentionally been offended by a church member.

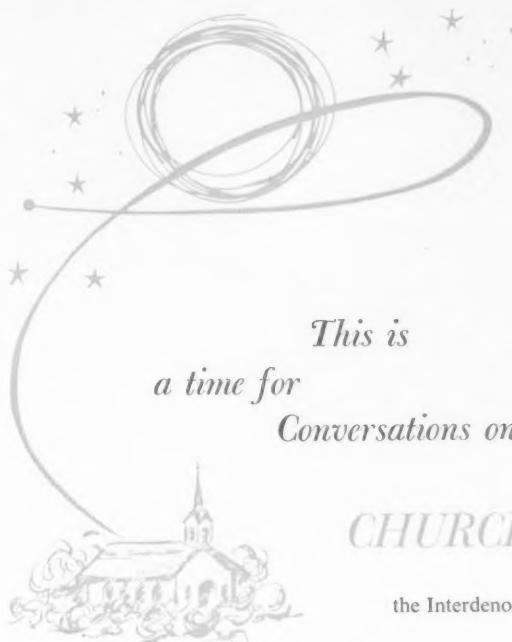
I wonder how many dollars are not working for the things of God because of the way people like you and me were approached.

I wonder how much good has gone undone because we have displayed our dignity rather than our devotion—our feelings instead of our fidelity.

There has been a crew at work on a street near our home. The construction was marked with lights and the familiar sign: Caution. Men at Work. I thought to myself that this can also be applied to the Church in two different ways. "Be careful, there are some people who are working for Christ. Don't offend them or you'll scare them away." Or, Caution, there are people here that mean business. They'll not easily be turned aside.

When we are "unoffendable Christians," people do not waste time wondering how they have to handle us. Nor do we let our efforts go idle as we nurse hurt feelings. We are free to devote all our energies to the main task to which God has appointed us.

by Richard K. Smith
Dr. Smith is Director of Town and Country Church—Indian Work.



Part IV of material for circle mission study on "CHURCHES FOR NEW TIMES." Suggestions for circle study leaders appear in *Planning*, 1962.

A young printing salesman was about to be transferred. The only house he'd found near his territory was in a community without a church.

"What will we do?" his wife asked the pastor of the new church they attended.

"You could get to know people where you live," he advised, "and you could get a group together in nothing flat."

Helping to found the church they were leaving had brought the couple, the wife agreed, "from nothing" to the idea that "we might just have a chance to do something significant after all."

This is one of mobility's effects, says a Lutheran writer. It causes us to "re-think and re-shape our basic purposes." It "forces us to shift our emphasis from that of building the congregation into a little kingdom, to that of winning people for the Lord Jesus Christ." *

CHURCHES FOR NEW TIMES

the Interdenominational National Missions theme for 1961-62

Whose Responsibility?

by Mildred M. Hermann

THERE'S A BEFORE and after look to the life of a young California father. Painfully shy, he was an anonymous face in the balcony crowd of a suburban church. He thought about wanting to join the church, but he never quite had the courage to ask about procedures. And no one asked him.

One day an usher introduced him to the minister organizing a new church in the community in which the retiring layman lived. The minister was easy to talk to. The enthusiasm of the new group swept the young man into deep church life. He took a junior high class because the new group's mood, akin to that of the Biblical builders of the walls of Jerusalem, infected him.

People "had a mind to work."

It was taken for granted that the new junior high teacher would join the evening Bible class that was a prelude to church membership. Then

he was graduated into a smaller Bible group that was the training ground for church officers.

Responsibility did not wash out his shyness—facing his class was still something resembling dark-ages torture—but he met his commitments. He was elected elder, headed the church's stewardship education program, faced the time to train church callers. He took a day off to get together his materials and paid to have them printed. The night he was to begin his training program stage fright choked his voice.

But he knew that the group was with him—voiced or not—and he whispered his way through. So good was the job he did that the minister later confessed that he couldn't have done it as well himself.

**Christ for the Moving Millions*. Chicago Division of American Missions, National Lutheran Council, 1955. Used by permission.

Continued

Confident at last in his faith, the young man has moved on to another community—our “gift to the church here,” says the pastor who helped him solo as a church leader.

His is one of the countless stories that can be told about the day-to-day difference a new church makes in the lives of the people who pass in and out of its doors. His is a story that describes the exchange into human values the Church makes when it provides substantial building aid and salary help for new churches for new times.

A CALCULATED RISK

Years ago Dr. Hermann N. Morse, general secretary emeritus of the Board of National Missions, called a bank loan the Board of National Missions took out to help new congregations build their churches a “justified and calculated risk that we cannot afford not to act on.”

Back of the statistics he gave of the spiraling needs—there are about 3,000,000 new Americans every year and something like 100 new United Presbyterian churches are needed each year—are people. Some of them are in need of the strengthening faith mediated to them through the worshiping fellowship of those who believe in Jesus Christ. Others, the Virginia Schneiders of the world, “believe joyfully,” as one theologian puts it, on behalf of those who do not know God’s grace.

The joyful belief the Church-at-large shares through the work of the Board of National Missions is expressed in gigantic financial figures. Last year, for instance, the Board allocated \$4,904,041 in building aid to help 225 congregations, 80 of them new ones, with their building programs. More than another million dollars in personnel grants was expended to help one, two, and three-year-old congregations pay their ministers’ salaries. Still another million went to help city churches and other projects to meet their leadership and program problems. Other millions went to help town and country and minority group congregations ride the waves of change.

Last year the locations of 93 new congregations were approved and work was started in 80 of these.

In the past ten years, for new and enlarged buildings alone, the Board of National Missions has appropriated \$35,511,391 to help 2,209 congregations, 844 of them new. This money will come back over the years as congregations pay off their mortgages and as they plow back General Mission gifts into the life of the Church.

But enough of the money will not come back in time to help the congregations that need to be founded now and in the decade to come. Estimates indicate that in the next ten years \$25,000,000 in *new* capital funds will be needed to help meet the building demands of churches in growing and changing communities.

Pastors, people, and presbytery leaders tell eyebrow-raising stories about land that once sold at \$1,000 an acre and then skyrocketed to ten and twenty thousand for the same acre. City planners, industrial leaders, survey men, and others know where the next population swells will hit, and why. They often share their findings with church leaders. Most presbyteries know where the bulldozers will make the next housing beachheads. Surveyors maps show where the next churches should be, but the books of church treasurers do not show where the money will come from.

To augment funds raised through the General Mission program, the Board of National Missions since 1956 has borrowed some \$14,500,000 from banks, sister boards, and a life insurance company. A breakdown of loans made to churches from the first of two five-million-dollar loans from the New York Life Insurance Company shows that the money helped 130 churches in 31 states with their building programs. Most of the churches were new ones with a present membership of 34,579. Loans averaged \$38,461 toward buildings that had average costs of \$107,733.

HOW CAN THE CHURCH COPE?

Only what one new church pastor calls selfless giving will help the church rocket its resources with a power burst equal to that of the population speed-ahead.

Many pastors give evidence of the kind of giving they think this is.

Overheard by one man was a conversation between women who had not seen each other for a time. One woman now living in a long settled, prosperous suburb asked a friend who had moved into a new community how her congregation's building fund was doing.

"We're giving all we can," her friend replied.
"I tithe."

"How can you afford it?" was her friend's astonished reply.

Another pastor tells of a newcomer to a town tumbled out of a sleepy rut by a new housing development that engulfed it.

"How much should I pledge?" asked a new member.

"About five per cent," was the pastor's reply.

The man signed a pledge for \$2.50 a week. Members left over from the church's old days pledged 25 cents a week.

Another pastor tells of the giving growth of a member in one of the first churches he started. Back for a wedding, the minister commented about all the changes that had taken place in the building.

"All the change isn't in the building," one of his former parishioners said. "When you were here you got me coming to a church. I was strictly a dollar-a-Sunday man, and I didn't come if I didn't have the dollar."

"Now we're hitting 6 per cent on our full income and 10 per cent on everything else." (He's a man who takes on a second job.)

Financial and building aid are crucial in these days of mounting construction costs, but they tell only part of the mutual aid and dependence story of congregations old and new.

The books *By Deed and Design* and *Edge of the Edge* tell many stories of churches that have colonized or big-brothered younger churches.

California's Lafayette-Orinda church not many years ago was described by *Presbyterian Life* as one of the youngest of United Presbyterian congregations. Recently it has urged a number of its members to help start a new church in a new community called Moraga. The United Presbyterian Church in Walnut Creek, not too many miles away, has similarly given members and money to help start the new three-year-old Grace Presbyterian Church at Tice.

The way the older church welcomed the new one into being was as important as the Walnut

Creek congregation's gift of about 100 members to the new church and the funds it channeled through presbytery, says the Grace pastor. It opened its sanctuary for evening worship services, loaned a room for adult classes, shared secretarial help, and included the new pastor in its own staff meetings.

This pastor, unlike another I interviewed, had no feeling of being isolated in a mission field that was just a presbytery and General Assembly statistic. His was a mission for the whole Church that was backed by the prayer and day-to-day concern of his church's nearest of kin.

This pastor and others and their wives talked with me during an evening spent at an adult retreat center outside San Francisco. They noted that cooperation need not mean giving members away unless the older church's parish was sprawled out unnaturally. It might mean sharing a building. (An Episcopalian minister said to one of the United Presbyterian pastors "Let us lend you our building. We know what it's like to be homeless"). Or it might mean lending or giving used but good supplies, furniture, hymnals, and the like. One new church comfortable in someone else's outworn furniture placed in an equally comfortable and unused community hall is putting building plans aside until it does its program and membership building to its satisfaction.

Cooperation between churches old and new can also include some lend-leasing of lay leadership.

Suburban and inner city churches of Wilmington, Delaware, for instance, have linked themselves together in facing the problems of the inner city through a presbytery committee. CONCERN for August-September, 1959, told how suburban churchmen, many of them members of new churches, have made themselves "Christian neighbors" who pitch in to help families of the Olivet Presbyterian Church to face recurring crises.

New in the Wilmington city-suburban mission is a Stewardship Co-op set up to help the unemployed in the Price Run area where a new United Presbyterian congregation is forming. The co-op has a triple goal: to find jobs for the jobless, to build up a credit loan account from the men's tithe of their earnings, and to augment benevolence funds from the employers' tithes of their payrolls to co-op members.

But, one panel of experienced new church

leaders warned, leaders loaned to new churches—city or suburban—cannot carry with them a you-have-to-do-it-this-way attitude. In new situations things have to be done any way they can be done.

Suitcases stored in the teachers' car trunks, for instance, may have to take the place of supply cabinets. If meeting places are temporary, lap-boards serve for tables, or a low window ledge for a worship center. Children may not be able to attend church services with their parents because class space and meeting space are one.

Women's associations cannot always do what the presbyterian president advises, but they appreciate talking with her, or with a deputation about emphases and programs and then figuring out what they *can* do.

San Francisco Theological Seminary President Theodore A. Gill perhaps gave a one-sentence summary of the spirit of a church for new times when he told home mission leaders that "everything is up for reconstruction . . . the image of the church, the image of the minister, the image of the layman, the image of the missionary, the image of worship, the image of evangelism."

The Church is nothing as solid as a building and a history, he said. It is a mission with whatever structure it needs to "throw itself away for the restoration of the world . . ."

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Conclusion of Study— Conversations on Churches for New Times

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For more data about "Churches for New Times" see:

Churches for New Times, by Janette T. Harrington, chapters 3 and 4.

The Edge of the Edge, by Theodore Matson, chapters 5, 6, 10.

Worship Suggestions:

Opening: Brief Statement of the Reformed Faith Article XVI, "Of Christian Service and the Final

Triumph."

We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity, and charity, that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace, all His enemies and ours shall be finally overcome, and the Kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor; and in this hope we pray. Even so, come, Lord Jesus.

Suggested Hymns: As the sun doth daily rise;
Blest be the tie that binds; From ocean unto
ocean, verses 2 and 3; O brother man, fold
to thy heart thy brother.

Scripture: Romans 10: 5-17

Prayer Concern: That the God who has called his Church into the world may strengthen churches individually and severally for their work in the world.

Don't be misled as you read "I would like to exchange hollies, mistletoe, pines, popcorn, ferns, walnuts, hickory nuts, and mountain tea for clothing, shoes, bedclothes, dresser scarf, and also candy, gum, dolls, toys, oranges, apples, and just anything to make gifts out of for our Christmas presents. So take my letter to Sunday school and church and see if they will help me out."

Many persons will receive such a letter as this during the pre-Christmas season. Most of the letters are fraudulent. The truckloads of gifts received are sold.

Instead of answering such pleas, inquiries about valid needs may be sent to the Office of Specific Interests of the United Presbyterian Board of National Missions, 475 Riverside Drive, New York 27.

A scholastic career begun at National Missions Warren Wilson Junior College and furthered by National Missions scholarship aid for later study at the University of North Carolina, is capped now by a \$2,000 Harvard University graduate fellowship.

Winner of the Harvard award is Fred Weiss, 1958 Warren Wilson graduate. In 1960 Mr. Weiss was named a Reader's Digest Foundation Scholar. He was the first so nominated by the Board of National Missions Educational Counseling Service Scholarship Program. The award was renewed for his senior year of college.

The Women's Organization of the Korean Presbyterian Church sent its Foreign Missions secretary, Miss Lee Pilsook, into Japan. In two months' time she visited thirty-two churches and participated in eighty meetings. There are 600,000 Koreans in Japan; only three thousand are Christians. The Korean women hope to support a full-time Bible woman in Japan.

In Thailand two couples from Korea have been working in city and country, among soldiers, and in the hospital in Bangkok. The Korea Women's Organization



news / and clues

helps to finance them as well as a woman evangelist who works among Koreans in Formosa.

In the area of Home Missions, they help support an industrial evangelism program among factory women, reaching out to non-Christians and encouraging Christian women in Bible study and personal religious life. A church is being built by Christian owners of certain factories in one area. The Korean women are also raising funds toward a dormitory for the new Women's College in Seoul.

Through their Service and Social Work Department, the Korean women gave a booklet on "Suffering" and a small tract for witness and comfort to each of the thirty government officials imprisoned at the time of the 1960 revolution.

There are twenty-five presbyterials made up of 516 local groups in the Korea Women's Organization. The total membership is 15,900.

More than memorizing the Westminster Shorter Catechism is required of students who compete for annual Samuel Robinson Scholarships, provided by Presbyterian elder, Samuel Robinson; he desired the Board of Christian Education of the United Presbyterian Church USA to administer them for college students.

Of 52 freshman and sophomore students in colleges related to the United Presbyterian Church USA who applied, 45 were awarded Samuel Robinson Scholarships during the academic year 1960-61.

The applicants were required to recite the Shorter Catechism successfully, and to write an original 2,000 word essay on a

topic related to it. A list of topics was supplied from which the student chose the subject on which he wished to write. Essays had to be judged by three readers chosen by the Board's Office of Educational Loans and Scholarships. The award was \$200.

Thirteen church-related colleges have been cited for their effectiveness in preparing young people for services in Christian education by the Joint Committee of Nine, a group in which the College Union, the Council of Theological Education, and the Board of Christian Education are represented. The colleges are Beaver, Carroll, Davis and Elkins, Dubuque, Hastings, Jamestown, Lewis and Clark, Lindenwood, Macalester, Maryville, Millikin, Trinity, and Tulsa.

During the past three years a total of 185 students have completed training as certified church educators. Of the number, 77 are already employed in churches as "Assistants in Christian Education" and 44 are taking graduate work in seminaries.

One of eight women recently honored by the Greater Kansas City professional chapter of Theta Sigma Phi was Dr. Purificacion Florendo, of the Philippines, who was given the international relations award for achievement in medicine. Dr. Florendo is chief of the Department of Obstetrics and Gynecology, Silliman University Hospital, Dumaguete City. Her husband, Dr. Frederico Florendo, Jr., is the hospital medical director. Both are now fellows in surgery at St. Luke's Hospital in Kansas City.



A Silent Miracle in Latin America

TRADITIONALLY, the activities of the average Latin American woman have been centered around the home. Her interests have been far removed from those related to the public life of the country in which she lives. Whether she is among the small upper class or the majority who live in poverty, her role has been rigidly defined.

Amanda Vidol de Barcedas lives in a beautiful mansion with many servants on a *hacienda*, an estate of hundreds of acres, near Buenos Aires. Her ancestors were *conquistadores* from Spain who were among those who have owned most of the land as well as the wealth in the Argentine and other South American countries. She is one of the few who have had an opportunity for education and travel in Europe. In addition to the affairs of the *hacienda*, she is concerned with church related charity work and a gay round of social activities.

Esmervaldo Chavy lives in a shack in the *favelas* on the outskirts of beautiful Rio de Janeiro. Although the luxurious Copacabana is close, her shack lacks water, lights, and sanitation. Her husband had been a *peon* on a large estate, but the family had come with thousands of others to the city as they have in every country, looking for a better life. None of the family had been to school and they lack skills with which to gain a livelihood. While she has had more freedom, she is among the majority of women who have few opportunities.

Today, Latin American women are on the move whether they live on a *hacienda* or in the *favelas*. Cultural patterns under which all the women live are changing. Women are being pro-

foundly affected by industrialization, urbanization, and the new social and economic structures which are emerging in Latin America as well as in all areas of rapid social change.

At the time when women gained the vote in the United States, there wasn't a single country in Latin America where women had full political rights. In 1932 Uruguay became the first republic to grant women the vote without restrictions. Last month when the vote was gained in Paraguay, women had become persons in each of the Latin American Republics, a tremendous achievement in less than thirty years. They can now, if they wish, use their franchise to change the conditions under which they live. They have full political equality in every country except Guatemala where women have to pass a literacy test not imposed on men. The law doesn't explain what qualities an illiterate man may possess that would justify his being given the vote from which an illiterate woman is deprived.

"Women continue to be potential citizens in republics wholly dominated by men even though they have the vote," said Alberto Lleras Camargo, President of Colombia, in opening the United National Seminar on Civic Responsibility and Participation in Public Life held in Bogotá for Latin American women. He pointed out that the granting of a new status had found them lacking in preparation and ill-fitted to face the complexities of a challenging era. He called for intensive efforts, adding that the happiness or the misery of the people will ultimately depend on the role played by the women.

During the three week session, the delegates

In Colombia groups gather to receive and work out radio lessons designed to help them overcome illiteracy.

A mother in Quintay, Chile, listens to the advice of a rural nurse on feeding the family. The government is trying to make its people aware of the nutritive value of fish.

by Esther W. Hymer

Mrs. Hymer is director of Christian World Relations and official observer at the United Nations for United Church Women. She has worked with the Inter-American Commission of Women of the OAS for many years and was honored by the United Women of the Americas for her work to create better understanding among American women. She attended the Session of the United Nations Commission on Status of Women held in Buenos Aires last Spring at which time she made an extended trip visiting with women in five of the South American countries.

considered the meaning of civic rights and responsibility and factors affecting participation of women in public life. They recommended steps that should be taken so that with education and training and a full awareness of civic responsibilities, women might gain the position which society as a whole owes to them.

"Progress made in changing laws affecting the women in the home are less spectacular than those in the field of political rights," pointed out Maria Lavelle Urbino, delegate from Mexico at the session of the United Nations Commission on the Status of Women held last year in Buenos Aires. Under laws patterned after the Napoleonic Code, women have been wards of their fathers and husbands whether in the upper or lower classes. Even their earnings as well as their property were administered by the men in the family. In thirteen countries equality of rights has been recognized in law if not in practice, but in Brazil, Chile, Ecuador, Haiti, and Venezuela the husband has the legal authority to make all decisions and to administer and dispose of all property. The age of marriage is from twelve to fourteen years in all but Brazil and Costa Rica with arranged marriages and marriage by proxy the pattern that is slowly changing.

A Conference on Strengthening Family Life



This article may be used as resource material for Program V in the Program Guide for 1962.

was held last spring in Caracas, Venezuela, by the Inter-American Commission on Women, a Specialized Agency of the Organization of American States. The thirty-seven delegates from thirteen of the Republics examined the conditions affecting the well-being of the family. The Conference urged the adoption by every Latin American country of a suggested program of far-reaching reforms in law as well as in practice that would improve the position of women in the family and create a sound basis on which to build better homes.

Illiteracy and lack of education has been one of the fundamental causes of the backwardness of the Latin American women. A large percentage of the seventy million illiterates in the Americas are women because where schools have been available it is the girls who stay home to help with the younger children. The ten year drive begun in 1956 by the governments with the help of UNESCO to wipe out illiteracy, to establish schools, and to train teachers is beginning to show results. The colossal educational program to match the needs of a new period of history includes out-of-school educational opportunities for women, vocational training so they may be equipped to take jobs outside of the home, and higher education which provides professional training.

The Protestant Church has done much, through the establishment of schools, health centers, and welfare projects, to speed the religious and social process of recovery and reconciliation. God is at work in this momentous revolution which is deeply affecting so many women south of the border. We must work with Him in it.

Hong Kong Christmas Vignette



"*Maan On, Aan Koo Neung.* Evening Peace, Miss Aan," came from several hundred little throats as the children from the resettlement building in Hong Kong greeted Miss Lois Armentrout last December 23. They were waiting to go up to the rooftop of the Center where they were to have a Christmas dinner, and the arrival of "Miss Aan" seemed to be the signal that the long anticipated hour had come. Like butterflies the happy, radiant little creatures fluttered past Miss Armentrout in an unending stream up the seven flights of stairs, their movement a contrast to her steady but more sedate ascent.

They had a real dinner—all 458 of them—but before they ate, heads were bowed for grace. The closed eyes and utter reverence which held that assembly of children during the moments of thanksgiving gave evidence that those boys and girls were in touch with the unseen presence of Him whose birthday the world was observing.

There was plenty of rice (provided by Church World Service), a large piece of chicken, a piece of pork, a hard boiled egg simmered in soy sauce, vegetable soup, and an apple. Many saved the pork to take home to father and mother. As they left the rooftop each child received a treat of peanuts in the shell and four lollipops.

The Chinese churches gave 10,000 Hong Kong dollars to provide a heavy, warm, fleece-lined cotton pull-over for each of the 1,746 children in the Christian neighborhood house centers. The Christmas dinner and party were made possible by "One Great Hour of Sharing" gifts which also support the basic fundamental ministry of the children's centers throughout the year.

Chaplain a



THE TELEPHONE rang at 11:00 P.M. when I was ready for rest after a long day's work which started at 6:30 A.M. at Presbyterian Hospital at San Juan. A young girl was being admitted as an emergency case for immediate operation, and she wished to see the chaplain. Surgery was to meet an urgent need in her life, but the Christian faith needed to perform a service which nothing else could do: to bring hope and comfort in the face of illness. The Church, in its ever growing concern for the spiritual well-being of the sick, provides this ministry which has such an important place in the heart of the Great Physician.

Illness is a crossroads in the life of a person, and it can be a turning point toward life or toward death. The patient experiences a shock when illness comes, and sees life with all its miseries and limitations. It is the hospital chaplain, who in this moment of crisis, brings to the sick the hope and spiritual help that the Christian gospel can offer as an expression of abundant life. The Christmas season speaks to us of a New Life whom God sent to the world that men might have everlasting hope, and this Life is manifest every second of each day in our station in San Juan through the spiritual ministry to the sick.

But it is not the patient alone who receives the blessed impact of the Word of God. His family also needs help, and becomes involved positively in this spiritual ministry which touches their life, bringing the permanent fruits of a new vision and strength: the gospel comes out

at the crossroads . . .

Angel L. Seda, A 1960-1961

"Journey Into Understanding" Missionary



The Rev. Dr. Seda is chaplain at Presbyterian Hospital, San Juan, Puerto Rico.

of the hospital ward or room and exerts its influence in the most remote homes. Those relatives of the sick, who have stood by the bedside of a loved one in worry and fear and received the spiritual help which gave them assurance through a living faith, have experienced a new life in Christ.

At 10:30 one evening, after the usual very busy daily schedule, I was heading toward home, and at the hall which leads to the operating room, I met the worried parents of a child who was to undergo an emergency operation. I stopped to talk and counsel with them in that same hall at their request. That moment of fear turned into one of hope brought them later to the Church which is helping them grow in the faith which was born in one of the halls of the hospital.

There is another area where the chaplain is called to step in and where the scope of his work widens with more open doors: the spiritual needs of the student nurse. Frequently from the room where he finds pain and sorrow, he comes into a place where there is joy and enthusiasm: the classroom or a hall of the School of Nursing. There is another picture of life—that girl who felt the call to dedicate herself to the noble vocation of helping sick people toward health. She must know that her professional training must go hand in hand with her spiritual development if she is to realize her mission effectively.

Here again the chaplain is the instrument in God's hands to lead the nurse and channel her enthusiasm and her training toward preparing

herself for an efficient and happy fulfillment of her responsibilities. He can sow the precious seed of God's Word in her young, loving, and receptive heart to make it a fountain of active faith, Christian understanding, and love for those entrusted to her care. He contributes to her daily life a more meaningful view and sense of her calling. It is then that she comes to realize that the religious participation completes her preparation to use the most powerful tool in her work: God's love.

The chaplain also ministers to the hospital personnel from the laborer to the staff member, that the hope and happiness in each one may come to be a bright ray of spiritual light shining throughout all the hospital, and a blessing toward the well-being of the patient, thus creating a wholesome, Christian atmosphere for all.

This ministry to which the chaplain's life is dedicated every day of the week from early in the morning to late in the afternoon, is carried on through different avenues: calls to the patients; counseling with patients and their families; religious services at the chapel and at the sick room; teaching; and distribution of religious literature.

As I walk through all the hospital floors, in the realization of this ministry, I always think of Jesus' words: *I am come that they might have life, and that they might have it more abundantly.* I am grateful to the Lord and to his children who are helping to support this important and urgent ministry to the sick, and pray that all be done to the glory of God.

Donald L. Mathews, a 1960-1961
"Journey Into Understanding" Missionary,
tells of ways in which



The Church Answers

The Rev. Mr. Mathews is pastor of North Church, Kalamazoo, Michigan.

"YOU KNOW GUYS like us are scared of guys like you!" And so a new friend from the factory we both worked in evaluated the relationship in which I was also a minister outside the shop.

"Well, Reverend, ten more days! And they can't come too soon." This from a man who would receive his discharge from prison after two years on parole. Fifty-eight years old, considerably more wise and more mature than in his earlier years, he looked forward to that day as only a parolee can understand.

"Hello. I wonder if you can help me? We're out of fuel oil and food. I've tried the welfare, but I haven't lived here long enough. I've only had four hours work in the last two weeks."

"Sixty-five dollars a month rent for a mother and son receiving only \$118 a month income! This is only one example of why we need a special housing program for low income folks. Can we count on the church's support?"

Factory worker, parolee, poverty, housing problem! Has the Church any healing word for these? Any reconciling action for these and many other evidences of the brokenness of our lives in community?

Suspecting that the answer most often would have to be "no," and confident that Christ would hardly be satisfied with that, Presbyterians in Kalamazoo began thinking and talking.

Church officer training on the nature of the Church started it. Plans to begin a new Presbyterian Church on the south side gave a chance to test it. Out of this beginning emerged a new awareness of the Presbyterian Church in Kalamazoo expressing its common life in four places: downtown First, inner-city North, new suburban Westminster, and the Westminster Foundation on campus.

While there had always been friendly and helpful relationships, this was something more. This was the Church at work, together, in mis-

sion—that is trying in Christ's name to serve the world and its needs rather than to mimic it.

Out of such a new direction has come a "colloquium" (conversation) meeting weekly of the seven Presbyterian ministers to share mutual concerns, to support one another, to study; a Joint Session Committee from the three churches to face mutual problems together; a Joint Diaconate to exercise the Presbyterian Church's front line ministry of compassion and service to the world; a series of projects more helpfully done together than separately.

Factory worker, parolee, poverty, housing problem, and a host of other people-in-life situations. Has the church any healing word for these? Any reconciling action?

We feel, at any rate, more encouraged now. The Presbyterian Church in Kalamazoo is beginning to look beyond itself to the world. It has begun to remember that God sent Christ to the world for the world's sake. That Christ gives the Church to the world for the world's sake. God so loved the world that he gave. . . . Can the Church do less?

Practically speaking this has led to such varied events as helping relocate six families from "mine-shut down" West Virginia, early church support of a controversial city law to make decent housing available to low income people, friendly visiting in cooperation with the Aid to Dependent Children program and other activities.

The churches here in Kalamazoo continue, after six years of priest-worker experience in the factory on the part of one of its ministers, to seek the ways in which the Church should or may be helpful, too, in the more complicated industrial and corporate life of the community. The gospel of Christ is more than adequate and relevant to all time. The challenge we face is discovering how to express this relevance in our common life as the Church in and for the world of our day.



"I am he...the man you want"

by George Laird Hunt

OUR FINAL "I am" passage in this series occurs in John 18:1-11, which describes the betrayal of Jesus at the hands of Judas. This is a very dramatic moment. The soldiers and the temple police had come to the garden of betrayal "equipped with lanterns, torches, and weapons." They apparently thought they were going to have to look for Jesus, that he would be hiding from them in some dark place, and that they would have to overpower him with their arms. They expected to encounter a common and craven criminal, and they were prepared. Instead, the man they wanted simply stepped forward, asked for whom they were looking, identified himself, and waited for them to take him.

This unexpected action caused the armed men to draw back and fall to the ground. Were they so surprised by the ease with which they were going to take him captive that they were stunned for the moment? Or was there something like holy awe confronting them here—did they sense that this man was their sovereign rather than their prisoner? We do not know. All we are told is that Jesus had to offer himself to them again: "I have told you that I am he. If I am the man you want, let these others go." John tells us he said this in order to prevent the soldiers from doing any harm to the followers who were with him there. He offered himself to save the others.

Violence was done not by the soldiers but by Peter, one of the followers! This quick-tempered disciple thought he could save his master from the fate that awaited him. But Jesus rebuked Peter, saying "This is the cup my Father has given me; shall I not drink it?"

Three little one-syllable words—"I am he." Yet they encompass the whole life and purpose of Jesus of Nazareth. God's destiny for this man was death on the cross in order to conquer sin and death for us. Is this not the hidden meaning of verse 8? On the surface it looks as though Jesus simply gave himself up in order to prevent a fight in which others might be harmed. But

behind that simple act of self-surrender—and we have learned to look for the meaning behind the events in this Gospel, haven't we?—is the profound fact that in giving himself up he saved us from the consequences of our sin.

"If I am the man you want . . ." Is he the man we want? Do we want a Savior who will give himself up for us, or do we insist on paying the penalty ourselves? There was a time in my ministry when I thought the most difficult part of the Christian requirement was the confession that we are sinners who need a savior. But I am coming to believe that the most difficult thing for us to understand is that we *have* a Savior! We cannot throw ourselves upon the divine mercy. We still think that the law must be obeyed in order for us to be saved, despite the insistence of Scripture that the law is to be obeyed because we have been saved. We still think we have to buy our way into God's favor. So Jesus Christ as Messiah and Redeemer is not the man we want.

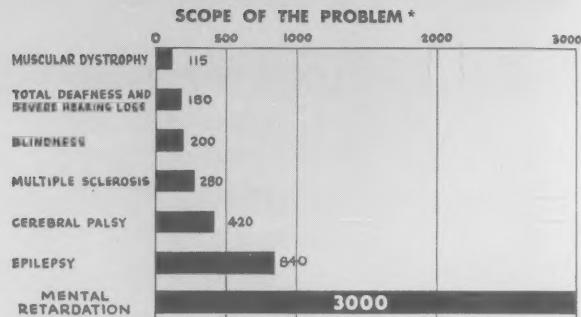
But he is the only Man God gives us. This is the way God wants it to be, whether we want it to be that way or not. This must be because God has a higher understanding of his own holiness and a greater awareness of our sinfulness than we have. The gap between God and man is wider than we think. It is so wide that God alone can bridge it. And he has done it with the man who said, "I am he."

You are reading this in December, the month when our thoughts turn especially to the birth of the Man God gives us. It is good for our souls to combine this with our reading of the story of his betrayal, for this shows us the kind of man Jesus was. From his birth on, a cup was prepared for him, and he took it willingly so that none of us would be lost.

Dr. Hunt is pastor of Christ-West Hope Presbyterian Church, Overbrook Hills, Pa.

Quotations from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Plan your Program in Light of the Facts



* Number of Occurrences for Each 100,000 Births

The graph clearly shows mental retardation strikes a staggeringly higher proportion of individuals than many of the other well-known handicapping conditions.

Reprinted with permission from International Journal of Religious Education, December 1960.

Copies of the December issue of the Journal with full feature section in it are available at 50¢ each, or 40¢ each for 6 copies or more, from International Journal of Religious Education, 475 Riverside Drive, New York 27, N. Y.

CHARTS:

- (1) Minneapolis Association for Retarded children.
- (2) Bureau of Research and Survey, National Council of Churches.
- (3) Office of Family Education Research, United Presbyterian Church, USA.

IN THE NOVEMBER 1961 issue of CONCERN supplementary information for the program "Let's Face the Facts" from the 1962 Program Guide were published. There are many more facts which the Church is called upon to face. Some of these listed below may be more pertinent to your local church than some in the *Program Guide*, and you may choose to make substitutions. Or you may decide that some facts need to be considered thoughtfully and in some detail in a series of meetings.

Handicapped persons need help from the Church

It is estimated that out of every 100,000 persons in the population, 3,000 are mentally retarded, 700 have rheumatic hearts, and hundreds of others are blind, deaf, or crippled in various ways. In addition to the handicapped listed in the accompanying chart, there are people who have speech defects, inactive tuberculosis, or mental or emotional disturbances.

Many of these people are able to live normal

lives and make a living, partly because of rehabilitation programs of the state. Some can be helped in groups; some require individual attention.

The special needs of exceptional persons remind us that to a degree every person is "exceptional," having needs peculiar to him, which must be understood if the Christian message is to have meaning for him.

Migratory Workers need help from the Church

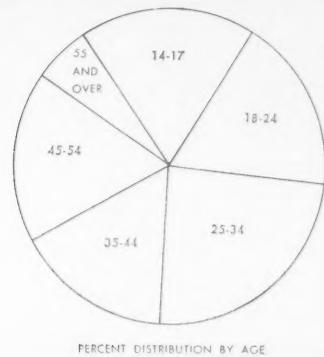
In the major fruit and vegetable-producing areas and in some cotton areas, there is a demand for large numbers of farm workers during certain short periods of the growing season. "Following the crops," the typical migrant worker earns from a combination of jobs about \$900 per year. In 1957, about 77,000 of these migrant farm workers were children under seventeen years of age. The migrant worker and his family are at the bottom of the economic scale.

Going from one community to another, and staying on the outskirts of a town only a few days or weeks, the children do not fit easily into the public school program. Many children of migrant workers attend school only when compelled. Sometimes they do not speak English; and teachers, whose classrooms are often already crowded, can give them little help.

The family and the Church

The United Presbyterian Church in the U.S.A. made a study of its families, their needs, and what they wanted from the Church in the way of family life education. Some parents felt that

MANY MIGRATORY WORKERS ARE CHILDREN



Active Parents Tell Us What To Change In Church Program To Help Their Family Life.



1. Keep Church from Hyperactivity
 - Coordinate activities
 - Don't split families



2. Increase Parent Discussion Opportunities
 - Parent-child relations
 - Christian growth & development
 - Curriculum



3. Increase Quality or Quantity of Pastoral Service
 - Calling
 - Counseling
 - Teaching

And a Good Number of Parents Were Satisfied with Things as They Are

they were overloaded with responsibility, and that the scheduling of church activities was hectic both in the parish and for the home. Others, however, were willing to accept more activity in church life in the area where they felt a need for increased opportunities for parent discussion.

When queried about the topics which should be discussed in church family education programs, parents and pastors were in surprising agreement, as the accompanying list indicates.

Asked about problems they most frequently confronted in the family, parents mentioned conflicts over television and radio programs, recreation and leisure time, the job and its demands, discipline of children and guiding their behavior, and brother-sister relations. They said they had been helped by congregational worship and sermons, personal friends in the church, parents' classes, teaching in the church school, reading church periodicals and books, and talking with the pastor or other church workers.

Experts in family life agree that the Church must come alive to certain times when persons or families are most motivated to learn, such as pre-marriage, pre-parenthood, and the "empty nest" stage.

Not everyone has a family

The church parents whose opinions are reported here are among the 81,115,000 married people over twenty years of age, as estimated in the 1958 United States census. But there are many families which are broken because of death or divorce, and many people who have never married. The figures are as follows:

	Single	Widowed	Divorced
Male	7,361,000	2,271,000	1,028,000
Female	5,405,000	8,044,000	1,454,000
	12,766,000	10,315,000	2,482,000

More Americans live abroad; more foreign visitors come to the United States.

There is a rapid increase in the involvement of Americans in the life of the world, not only in politics but in personal contacts with individuals from other countries. More Americans live in other countries; more tourists and students are coming to the United States from abroad. Here are some figures for 1959:

1,500,000 American civilians lived and traveled abroad (students, government personnel, business men and women, missionaries).

600,000 men and women were overseas in the Armed Forces.

14,000 U.S. students studied in foreign universities.

48,000 foreign students enrolled in U.S. schools, plus more than 8,000 doctors and nurses.

690,000 tourists came to the U.S. from abroad.

Small but carefully selected youth groups from our churches serve abroad each summer in voluntary service projects, working with youth from other lands.

Political revolutions are all around us

In September of this year sixteen new nations became members of the United Nations. Our own minority groups seek first-class citizenship. Governments are assuming more and more con-

WHAT TOPICS IN FAMILY LIFE EDUCATION DO PARENTS AND PASTORS WANT STRESSED?

PARENTS

1. Parent-child relations
2. Adolescence and boy-girl relations
3. Christian interpretation of vocation
4. Child development
5. Preparation for marriage
6. Husband-wife relations
7. Old age and retirement
8. Christian sex and reproductive education

PASTORS

1. Parent-child relations
2. Christian interpretation of vocation
3. Husband-wife relations
4. Adolescence and boy-girl relations
5. Child development
6. Old age and retirement
7. Preparation for marriage
8. Christian sex and reproductive education

TEXAS TO Goias

trol over business, housing, and social changes. Life is lived under the threat of partial or total destruction. The same nuclear energies which could destroy life present the alternative of new prosperity for all.

Technological revolutions change our lives

Automation is here, depersonalizing the production of materials and the interchanges of business. It is creating new circumstances of daily life, and enlarging the already unfilled hours of leisure for millions of people. Massive corporations, matched by massive labor unions and ever-stronger governmental agencies, engage in power struggles that affect our accustomed habits of consumption and transportation. Increasing speed of transportation and communication brings us all closer together. Space exploration moves from the world of fantasy into the world of fact and makes new demands on our money, energy, and attention.

Values are no longer fixed, but relative

We are living in a climate of relativism which leaves many people without a dependable point of reference for moral and spiritual values. A climate of permissiveness in regard to conduct prevails, even among some leaders in the Church. There is pressure of groups upon individuals to conform to mass culture. Fake degrees, dishonesty in examinations, and acknowledged "ghost writing" are smudging the integrity even of college teachers. Increasing delinquency among both adults and juveniles is in part a consequence of this instability of values.

WOMEN OF THE PLAINS Presbyterial (Texas) have literally stitched their way into scores of homes in the state of Goias, Brazil. Eager to link themselves in Christian friendship with their Brazilian sisters, the Texas women decided that everyone in the presbyterian who wished to do so could embroider a simple cloth scroll with a Bible verse in the Portuguese language for a sister in the state of Goias.

The gifts, decorated with flowers and designs, were lovingly made and sent on their way. The missionary evangelist distributed them in all directions. Some were packed in his brief case and taken along on jeep trips. Others went into his saddlebags to be given to those sisters living on the very outskirts of the church's outreach. A party of friendship was given at one of the larger churches and each woman drew a small tissue-wrapped package with her scroll inside. Brazilian women all love to decorate their homes, and no gift could have pleased them more. Now every home the missionary visits has an embroidered scroll on its wall giving witness to the love of that home for the Word of God.

Aside from the gift itself, the thing that means most to the women in Goias is the fact that their North American sisters, so far away and unseen, wanted to remember them in love.

Dona Francina who lives in a humble mud-brick hut, happily displays her scroll. She is a practical nurse and a radiant Christian.

The gift of the Texas women means a great deal to Dona Maria Jose, a Christian mother and leader. She has grown up in the Church.



Films Shown at the National Meeting:

Poor Little Rich Boy. 24 minutes. 16mm, sound, black and white.

Source: Net Film Service, Indiana University, A-V Center, Bloomington, Indiana. Approximate rental, 4.75. Discusses the effects of overindulgence on children and youth. Points out various characteristics which indicate that even an economically secure home may be a disorganized one. Considers the needs of youth and suggests ways to make the family more effective.

Africa Is My Home. 16mm film, sound. 21 minutes. Source: Atlantis Productions, Inc. 7976 Sunset Boulevard, Hollywood 46, California. Approximate rental, color, 10.00. Through the life story of an African girl, the film depicts the radical changes in Africa as the continent emerges from an era of colonialism and moves with turbulence toward independence.

Do you want to know—

- how the United Presbyterian Church is organized? (10)
- its beginnings in America? (22)
- how many United Presbyterian related colleges there are? Their names? Presidents? (100)
- what overseas colleges we are related to? (107)
- facts about Boards and Agencies of the Church? (30)
- the current General Mission program? (87)
- what the General Council is and does? (182)
- what seminaries we are related to? (58)
- about the World Presbyterian Alliance? (108)
- into how many languages and dialects the scriptures have been translated? (82)
- missionary education themes for 1963-64? (127)

The numbers in parentheses refer to pages in the *Plan Book 1961-62*, an encyclopedia of useful information which every women's organization needs for reference. P.D.S., 1.00.

The National Meeting Report is now in PDS. It will be a rich resource for programs during the triennium just begun, and for the action United Presbyterian Women have pledged themselves to take on the Targets adopted at the National Meeting.

The addresses and other program events are reprinted almost in full, including the two plays, *The Seed Box* and *The Party Line*.

Every women's association will profit by getting a copy for its resource library. The price is 1.25.

A "pal project" is what the Sewing Circle of Christ Church, Milwaukee, Wisconsin, calls making layettes for jobless families referred by the public health nurse.

The project fills another need felt in the inner city neighborhood this new, integrated church serves—the need of women for something to do that has meaning. Several who have received layettes or clothing from a closet kept stocked with new and used-but-mended things have joined the circle, both to help as they were helped, and to satisfy their longing "to be useful" and "part of something."

"These women are not Presbyterians," comments Mrs. Mary R. Scott, parish worker. "Possibly one day we may find their names on the membership list here. If not, I'm sure that the project will have accomplished one of two things: It will have drawn them closer to their own denomination, and/or the Christian fellowship they have been exposed to here can't help but reflect in their homes."

A spiritual life secretary writes: ". . . my primary need is not for more book lists, clever ideas, or new materials, but for a deeper, richer abiding in Christ myself. How can we lead others into spiritual growth which we ourselves have not experienced? Worship

services, retreats, prayer groups that we lead will be bland and inconsequential if we only pass out spiritual food which others have prepared and which we have not sincerely attempted to assimilate into our own experience. . . .

"To us has been given the singularly important responsibility of inspiring, deepening, and guiding the spiritual growth of our women. Let us so prepare ourselves that we may truly possess the mind of Christ and be filled with the Holy Spirit.

"Let us prepare ourselves for the pilgrimage on which we will be leading others:

- Let us thoroughly expose our own lives to the penetrating light of *Romans*, allowing God through it to convict us, convince us, and convert us.
- Let us improve our own prayer life, discovering new dimensions of God's faithfulness and power. We must experience for ourselves the fellowship of intercessory prayer as we use (not just talk about) the *Mission Year Book of Prayer*."

Program covers bearing the National Meeting theme cross are available for spring presbyterials and other meetings. In PDS each .02, 1.75 a hundred.

The price of *Latin America and the United Presbyterians* is listed in the PDS catalog at .15; in *Planning 1962* at .10. The revised price is .25.

PRESBYTERIAN DISTRIBUTION SERVICE

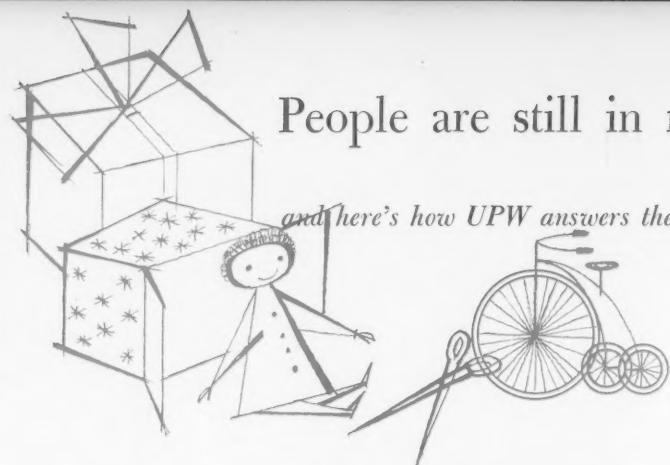
225 Varick St., New York 14
200 West Adams St., Chicago 6
234 McAllister St., San Francisco 2

WESTMINSTER BOOK STORES

Witherspoon Bldg., Philadelphia 7
228 Oliver Ave., Pittsburgh 22
220 West Monroe St., Chicago 6
1501 Wilshire Blvd., Los Angeles 17



The little Navaho artist herself,
Ida Rose Keeto, caught by the
camera proudly clad in her new
winter coat with hood—a
UPW gift.



People are still in need

"THE AFFLUENT SOCIETY" is a myth as far as thousands of Americans are concerned. Scattered through the United States are many pockets of distress and want where men, women, and children are in need of the essentials of life. Into these areas—many of them National Missions areas—United Presbyterian women are bringing hope and happiness, along with tangible gifts to begin to fill these needs.

This program of giving is called the "Pak-It" Plan, and distributes bundles of clothing, layettes, craft materials, and many other needed items.

Summarizing the response of missionaries who distribute Pak-It gifts one minister writes: "The Pak-Its have helped so many people in our area to help themselves. . . . This is one of the most convincing ways of letting people know that God really cares for them in their need and plight."

Clothing and layette packages sent to economically depressed areas often mean for many families the difference between having and not having clothing essentials. A young mother who had not been able to prepare adequately for the arrival of a new baby gratefully received blankets, diapers, and clothing. Forced to live on a welfare check, a mother of five children dreaded the freezing Maine winter knowing she did not have the money to buy her children the warm clothes they needed. Her gratitude did not have to be expressed in words when the missionary arrived at her home at Christmas time with heavy woolen sweaters and money to buy school clothes for each child.

In Fort Defiance, Arizona, a grief-stricken

family arrived at the local hospital in the middle of the night with their son who had been brutally beaten with a rifle butt by another teen-ager. In their haste to get the boy to a doctor the father and mother and two younger children left home without clothing and supplies for the days they waited at the hospital while doctors worked to save the boy. Fastidious people, they were grateful for the clean clothing and personal Pak-Its which were on hand for them because of the concern of United Presbyterian Women. Said the father in response, "It is in this way God speaks to us in our trouble."

The message of Christmas comes alive in many hearts as gift boxes spill forth symbols of the love which Christians share with one another. After a Christmas party at Cameron House in San Francisco, a staff member noticed a nineteen-year-old helper looking wistfully at a bright new shirt that was left on the table. Told to take the shirt as his own gift, the boy said, "This is the first Christmas present I have ever received."

Many little girls who came to Cameron House were made happy at Christmas by the gift of a doll—none more than four-year-old Linda who received her doll early. Through the help of a Cameron House staff member she was admitted to a children's convalescent home where she could receive treatment for frequent and severe attacks of asthma. A few days before Christmas Linda was taken to spend the holidays with her own family. Lorna Logan (see page 21, October CONCERN) writes of her happiness at seeing this once drawn and haggard child now beaming and full of life. Close to

her she held the beautiful doll which had become part of her joy in her new-found health.

A resident at Ming Quong Home at Los Gatos, California, for six months, an elfish little boy named Terry could not believe his eyes when he saw his Christmas gifts—all the things he asked Santa for. Having lived with an alcoholic father and in a succession of foster homes, Terry has many unhappy experiences to overcome, but as he comes to know Christian love at Ming Quong he is able to take his first steps towards being a healthy and responsive child.

A tricycle which turned up in a Pak-It box was given to a Mexican family with five live-wire boys in Moses Lake, Washington. And in the same area another family of eight children are kept busy for hours with their gift of a Monopoly game.

Gifts of school, first aid, and seamstress supplies, toys, household goods, and other Pak-It items often help to break down the barriers of fear and distrust. The wife of a National Missions minister to the Navahos tells how the contents of a crafts box affected relationships in her community.

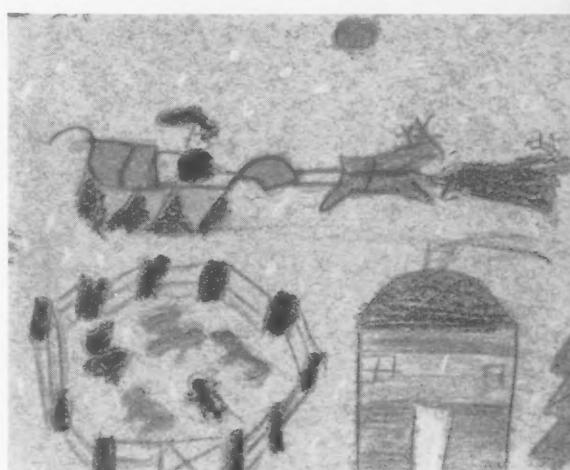
"Neighbor children started to play with our girls. In the beginning they were shy, perhaps even a little frightened. They scurried when they saw us approach. . . . They spoke only Navaho to one another, and never could address us directly. Our three-year-old became their messenger when they were finally brave enough to speak to her in English.

"One day I decided to get out crayons and paper to see what would happen. So much did, in that these silent, puzzled youngsters came alive. In succeeding days their whole way of life was spelled out for us in glowing pictures. They forgot their shyness and found that they could use more of the school-learned words than they had realized.

"Eventually the children took us to their home and acted as interpreters between us and their parents. The Navaho mother answered my questions about her weaving, and she asked me how to cook a turkey. To hear the conversations now, one would never realize that there had once been silent misunderstanding. To see the children approach "their church" and classes with freedom of movement and joy one would



A typical Navaho camp with wagon, hogans, and many little buildings as drawn by Ida Rose Keeto.



On his way to a hogan Santa passes the sheep in a corral.

never think that there had once been only furtive peeking from behind corners. We are sure that the craft materials greatly hastened our acceptance into the reserved Navaho world."

For further information on Pak-Its and Christmas boxes write to Miss Margaret Ronaldson, Director of the Office of Specific Interests for Women's Organizations, 475 Riverside Drive, New York 27, N. Y.

THE STREETS were dark that Christmas Eve. We were walking down a wide thoroughfare in the suburbs of a large city in India. As we turned a corner into a narrow lane, suddenly there was before us a mud brick house completely outlined by lights. A row of lights marked out the square roof; each window sill was a glowing bracelet laid flat on the deep brown background; the doors were outlined by lights; the veranda was edged with them. We knew at once that this was the home of a Christian—that he had transformed India's ancient Festival of Lights into his proclamation that Jesus Christ was the Light of the World, born this night to save that world from the darkness of sin.

Jesus Christ, the Light of the World—theme of the World Council of Churches meeting in India's capital, New Delhi, November 18–December 5, 1961.

As we approached the home of the Indian Christian that night, we saw that the lights were not large electric ones; they were small clay lamps with cotton wicks floating in oil. One lamp alone would not have shown up in the darkness, but all the lights shining together proclaimed to the world that here was the home of a Christian.

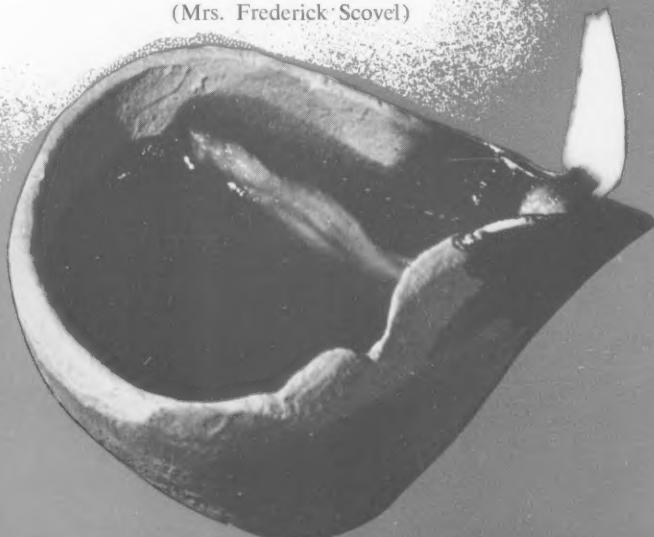
That Christmas Eve in India, we noticed, too, that when one of the little clay lamps burned up its oil and went out, there was a gap in the beautiful symmetry of the lights. Each small clay lamp had its own important place.

At the opening meeting in New Delhi the World Council of Churches and the International Missionary Council may become one. All the lights shining together will proclaim to the world that we are brothers dwelling in one home, seeking to do the will of our Father.

Unless a miracle happens in the world today, lights will go out, and we will be plunged into darkness. Unless a miracle happens. Each one of us is important in the making of that miracle. Let us keep our clay vessels filled with the oil of prayer so that Jesus Christ, the Light of the World, may shine in every heart to the glory of God.

MYRA SCOVEL
(Mrs. Frederick Scovel)

*Light of the World.**



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